process of substance. The growth of the tree out
of the seed would be accounted for, like all other
similar phenomena, by the indwelling presence of
what we have called the Real-Idea; the Infinite's
self-perception of the significant form, the living
body of its power of existence that has to emerge
from its own self-compression in energy-substance,.
would be carried internally in the form of the seed,.
carried in the occult consciousness involved in that
form, and would naturally evolve out of it. There
would be no difficulty either in understanding on
this principle how infinitesimals of a material
character like the gene and the chromosome can
carry in them psychological elements to be transmit-
ted to the physical form that has to' emerge from
the human seed; it would be at bottom on the same
principle in the objectivity of Matter as that which
we find in our subjective experience,—for we see
that the subconscient physical carries in it a mental
psychological content, impressions of past events,.
habits, fixed mental and vital formations, fixed
forms of character, and sends them up by an occult
process to the waking consciousness, thus origina-
ting or influencing many activities of our nature.

On the same basis there would be no difficulty
in understanding why the physiological functionings
of the body help to determine the mind's psycho-
logical actions: for the body is not mere unconscious
Matter; it is a structure of a secretly conscious
Energy that has taken form in it. Itself occultly
conscious, it is, at the same time, the vehicle of